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## GENERAL INTRODUCTION

“Athenae” and “Thebae”; but I write “Carchedon” and “Taras,” not “Carthage” and “Tarentum.” This is (I trust) a reasonable, though undeniably an inconsistent method. The scheme of the present series does not contemplate a commentary; only the briefest notes, therefore, have been added to this translation, and only where the “general reader” may be supposed to stand in urgent need of a word of explanation.











# HERODOTUS

## BOOK I

























































































































































































































































































## HERODOTUS

ἐπιστάμενος περὶ Κύρου καὶ τριφασίας ἄλλας λόγων ὁδοὺς φῆναι.

Ἀσσυρίων ἀρχόντων τῆς ἄνω Ἀσίης ἐπ' ἕτεα εἴκοσι καὶ πεντακόσια, πρῶτοι ἀπ' αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι, καὶ κως οὗτοι περὶ τῆς ἐλευθερίας μαχεσάμενοι τοῖσι Ἀσσυρίοισι ἐγένοντο ἄνδρες ἀγαθοί, καὶ ἀπωσάμενοι τὴν δουλοσύνην ἐλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ ἄλλα ἔθνη ἐποίεε τῷ τούτοις Μήδοισι.

96. Ἐόντων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἡπειρον, ὧδε αὐτὶς ἐς τυραννίδα περιῆλθον. ἀνὴρ ἐν τοῖσι Μήδοισι ἐγένετο σοφὸς τῷ οὖνομα ἦν Δηϊόκης, παῖς δ' ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης ἐρασθεὶς τυραννίδος ἐποίεε τοιάδε. κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ ἐωυτοῦ ἐὼν καὶ πρότερον δόκιμος καὶ μᾶλλον τι καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος ἤσκει· καὶ ταῦτα μέντοι εὐούσης ἀνομίης πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν ἐποίεε, ἐπιστάμενος ὅτι τῷ δικαίῳ τὸ ἀδίκον πολέμιον ἐστί. οἱ δ' ἐκ τῆς αὐτῆς κώμης Μῆδοι ὁρῶντες αὐτοῦ τοὺς τρόπους δικαστὴν μιν ἐωυτῶν αἰρέοντο. ὁ δὲ δὴ, οἷα μνώμενος ἀρχήν, ἰθύς τε καὶ δίκαιος ἦν, ποιέων τε ταῦτα ἔπαινον εἶχε οὐκ ὀλίγον πρὸς τῶν πολιητέων, οὕτω ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλησι κώμησι ὡς Δηϊόκης εἶη ἀνὴρ μόνος κατὰ τὸ ὀρθὸν δικάζων, πρότερον περιπίπτοντες ἀδίκοισι γνώμησι, τότε ἐπεῖτε ἤκουσαν ἄσμενοι ἐφοίτων παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικασόμενοι, τέλος δὲ οὐδενὶ ἄλλῳ ἐπεστράποντο.

97. Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπιφοιτέοντος, οἷα πυνθανομένων τὰς δίκας ἀποβαίνειν

[illegible]

97. The number of those who came grew even greater, for they heard that each came ended in

1 From 1229 to 709 B.C., as Deloos' reign began in 700











































































































































































































































































































































# BOOK II

VOL. I.

T







































































































































































































































ἔφασαν τὸν Περσέα ἐκ τῆς ἐωυτῶν πόλιος γεγενῆναι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα ἔοντας Χερμίτας ἐκπλῶσαι ἐς τὴν Ἑλλάδα, ἀπὸ δὲ τούτων γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. ἀπικόμενον δὲ αὐτὸν ἐς Αἴγυπτον κατ' αἰτίην τὴν καὶ Ἕλληνες λέγουσι, οἷσοντα ἐκ Λιβύης τὴν Γοργοῦς κεφαλὴν, ἔφασαν ἐλθεῖν καὶ παρὰ σφέας καὶ ἀναγνῶναι τοὺς συγγενέας πάντας· ἐκμεμαθηκότα δὲ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς Χέρμιος οὔνομα, πεπυσμένον παρὰ τῆς μητρός. ἀγῶνα δὲ οἱ γυμνικὸν αὐτοῦ κελεύσαντος ἐπιτελέειν.

92. Ταῦτα μὲν πάντα οἱ κατύπερθε τῶν ἐλέων οἰκέοντες Αἰγύπτιοι νομίζουσι· οἱ δὲ δὴ ἐν τοῖσι ἔλεσι κατοικημένοι τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι καὶ οἱ ἄλλοι Αἰγύπτιοι, καὶ τὰ ἄλλα καὶ γυναικὶ μιῇ ἕκαστος αὐτῶν συνοικέει κατὰ περ Ἕλληνες, ἀτὰρ πρὸς εὐτελείην τῶν σιτίων τάδε σφι ἄλλα ἐξεύρηται. ἐπεὰν πλήρης γένηται ὁ ποταμὸς καὶ τὰ πεδία πελαγίσῃ, φύεται ἐν τῷ ὕδατι κρίνεα πολλά, τὰ Αἰγύπτιοι καλέουσι λωτόν· ταῦτ' ἐπεὰν δρέψωσι αὐαίνουσι πρὸς ἥλιον καὶ ἔπειτα τὸ ἐκ μέσου τοῦ λωτοῦ, τῇ μήκωνι ἔον ἐμφερές, πτίσαντες ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτοὺς πυρί. ἔστι δὲ καὶ ἡ ῥίζα τοῦ λωτοῦ τούτου ἐδωδίμη καὶ ἐγγλύσσει ἐπιεικέως, ἐὼν στρογγύλον, μέγαθος κατὰ μῆλον. ἔστι δὲ καὶ ἄλλα κρίνεα ῥόδοισι ἐμφερέα, ἐν τῷ ποταμῷ γινόμενα καὶ ταῦτα, ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυομένη ἐκ τῆς ῥίζης γίνεται, κηρίῳ σφηκῶν ἰδέην ὁμοιότατον· ἐν τούτῳ τρωκτὰ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά, τρώγεται δὲ καὶ ἀπαλὰ ταῦτα καὶ αὐα. τὴν δὲ βύβλον τὴν ἐπέτειον γινομένην

they told me that Perseus was by lineage of their city; for Danaus and Lynceus, who voyaged to Greece, were of Chemmis; and they traced descent from these down to Perseus. They told too how when he came to Egypt for the reason alleged also by the Greeks—namely, to bring the Gorgon's head from Libya—he came to Chemmis too and recognised all his kin; and how before he came to Egypt he had heard the name of Chemmis from his mother. It was at his bidding, said they, that they celebrated the games.

92. All these are the customs of Egyptians who dwell above the marsh country. Those who inhabit the marshes have the same customs as the rest, both in other respects, and in that each man has one wife, as in Greece. They have, besides, devised means to make their food less costly. When the river is in flood and overflows the plains, many lilies, which the Egyptians call lotus, grow in the water. They pluck these and dry them in the sun, then they crush the poppy-like centre of the plant and bake loaves of it. The root also of this lotus is eatable, and of a sweetish taste; it is round, and of the bigness of an apple. Other lilies also grow in the river, which are like roses; the fruit of these is found in a calyx springing from the root by a separate stalk, and is most like to a comb made by wasps; this produces many eatable seeds as big as an olive-stone, which are eaten both fresh and dried. They use also the byblus which





























ότεοισι μὲν νυν αὐτῶν ἀλκίμοισι ἐνετύγχανε καὶ δεινῶς γλιχομένοισι περὶ τῆς ἐλευθερίας, τούτοις μὲν στήλας ἐνίστη ἐς τὰς χώρας διὰ γραμμάτων λεγούσας τό τε ἐωυτοῦ οὖνομα καὶ τῆς πάτρης, καὶ ὡς δυνάμι τῇ ἐωυτοῦ κατεστρέψατο σφέας· ὅτεων δὲ ἀμαχητὶ καὶ εὐπετέως παρέλαβε τὰς πόλιας, τούτοις δὲ ἐνέγραφε ἐν τῇσι στήλησι κατὰ ταῦτα καὶ τοῖσι ἀνδρηίοισι τῶν ἐθνέων γενομένοις, καὶ δὴ καὶ αἰδοῖα γυναικὸς προσενέγραφε, δῆλα βουλόμενος ποιέειν ὡς εἶησαν ἀνάλκιδες.

103. Ταῦτα δὲ ποιέων διεξήιε τὴν ἡπειρον, ἐς δὲ ἐκ τῆς Ἀσίας ἐς τὴν Εὐρώπην διαβὰς τοὺς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρήκας. ἐς τούτους δέ μοι δοκείει καὶ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός· ἐν μὲν γὰρ τῇ τούτων χώρα φαίνονται σταθεῖσαι αἱ στήλαι, τὸ δὲ προσωτέρω τούτων οὐκέτι. ἐνθεῦτεν δὲ ἐπιστρέψας ὀπίσω ἦι, καὶ ἐπεῖτε ἐγένετο ἐπὶ Φάσι ποταμῷ, οὐκ ἔχω τὸ ἐνθεῦτεν ἀτρεκέως εἰπεῖν εἴτε αὐτὸς ὁ βασιλεὺς Σέσωστρις ἀποδασάμενος τῆς ἐωυτοῦ στρατιῆς μόριον ὅσον δὴ αὐτοῦ κατέλιπε τῆς χώρας οἰκήτορας, εἴτε τῶν τινες στρατιωτέων τῇ πλάνῃ αὐτοῦ ἀχθεσθέντες περὶ Φᾶσιν ποταμὸν κατέμειναν.

104. Φαίνονται μὲν γὰρ ἔοντες οἱ Κόλχοι Αἰγύπτιοι, νοήσας δὲ πρότερον αὐτὸς ἢ ἀκούσας ἄλλων λέγω. ὡς δέ μοι ἐν φροντίδι ἐγένετο, εἰρόμην ἀμφοτέρους, καὶ μᾶλλον οἱ Κόλχοι ἐμεμνέατο τῶν Αἰγυπτίων ἢ οἱ Αἰγύπτιοι τῶν Κόλχων· νομίζειν δ' ἔφασαν οἱ Αἰγύπτιοι τῆς Σεσώστριος στρατιῆς εἶναι τοὺς Κόλχους. αὐτὸς

## BOOK II. 102-104

which he came. When those that he met were valiant men and strove hard for freedom, he set up pillars in their land whereon the inscription showed his own name and his country's, and how he had overcome them with his own power; but when the cities had made no resistance and been easily taken, then he put an inscription on the pillars even as he had done where the nations were brave; but he drew also on them the privy parts of a woman, wishing to show clearly that the people were cowardly.

103. Thus doing he marched over the country till he had passed over from Asia to Europe and subdued the Scythians and Thracians. Thus far and no farther, I think, the Egyptian army went; for the pillars can be seen standing in their country, but in none beyond it. Thence he turned about and went back homewards; and when he came to the Phasis river, it may be (for I cannot speak with exact knowledge) that King Sesostris divided off some part of his army and left it there to dwell in the country, or it may be that some of his soldiers grew weary of his wanderings, and stayed by the Phasis.

104. For it is plain to see that the Colchians are Egyptians; and this that I say I myself noted before I heard it from others. When I began to think on this matter, I inquired of both peoples; and the Colchians remembered the Egyptians better than the Egyptians remembered the Colchians; the Egyptians said that they held the Colchians to be part of Sesostris' army. I myself guessed it to be



































































































































































































































ὁμόσαι μὴ μὲν ἐκόντα ἐλθεῖν, ἀπομόσαντα δὲ τῇ νηὶ αὐτῇ πλέειν εἰς τὸ Κανωβικόν· ἢ εἰ μὴ γε οἶά τε εἴη πρὸς ἀνέμους ἀντίους πλέειν, τὰ φορτία ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὗ ἀπίκοιτο εἰς Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο.

180. Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν ἔοντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι (ὁ γὰρ πρότερον ἐὼν αὐτόθι αὐτόματος κατεκάη), τοὺς Δελφοὺς δὴ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν. πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις ἐδωτίναζον, ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἠνείκαντο· Ἀμασις μὲν γάρ σφι ἔδωκε χίλια στυπτηρίης τάλαντα, οἱ δὲ ἐν Αἰγύπτῳ οἰκέοντες Ἕλληνες εἴκοσι μνέας.

181. Κυρηναίοισι δὲ Ἀμασις φιλότητά τε καὶ συμμαχίην συνεθήκατο, ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας Ἑλληνίδος γυναικὸς εἴτε καὶ ἄλλως φιλότητος Κυρηναίων εἵνεκα· γαμέει δὲ ὧν οἱ μὲν λέγουσι Βάττου οἱ δ' Ἀρκεσίλεω θυγατέρα, οἱ δὲ Κριτοβούλου ἀνδρὸς τῶν ἀστῶν δοκίμου, τῇ οὖνομα ἦν Λαδίκη· τῇ ἐπεῖτε συγκλίνοιτο ὁ Ἀμασις, μίσγεσθαι οὐκ οἶός τε ἐγίνετο, τῇσι δὲ ἄλλησι γυναιξὶ ἐχρᾶτο. ἐπεῖτε δὲ πολλὸν τοῦτο ἐγίνετο, εἶπε ὁ Ἀμασις πρὸς τὴν Λαδίκην ταύτην καλεομένην, “ὦ γύναι, κατὰ με ἐφάρμαξας, καὶ ἔστι τοι οὐδεμία μηχανὴ μὴ οὐκ ἀπολωλέναι κάκιστα γυναικῶν πασέων.” ἢ δὲ Λαδίκη, ἐπεῖτε οἱ ἀρνευμένη οὐδὲν ἐγίνετο πρηνέστερος ὁ Ἀμασις, εὐχεται ἐν τῷ νόῳ τῇ Ἀφροδίτῃ, ἣν οἱ ὑπ' ἐκείνην





























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